Tuesday June 26, 1962 Played on Thurs. Sept. 20, 1962

QUESTION: (RUTH AXELROD) If I try to see myself as I walk, I believe I can be impartial to what I see. But what I am not satisfied with is that I believe that that functioning body is my real identity and I would like to know how, although this has happened from time to time, infrequently, I would like to know what I could do at the moment of observation to make clearer to myself an understanding that I am not that which I am looking at; that that is my body but that it isn't myself. How would I make my inner self more intelligible to myself at that moment?

ANSWER: That is really the quintessence of Work. I do not want to say too much about it and, at the same time, I have to say sufficient because otherwise it does not link up logically. I wish to observe myself. I have reasons for it. I have become interested in trying to find out the truth about myself. Now, when I say I, in this case and when I say myself, I mean my ordinary self. That is that what I would now call personality. That is, a full grown physical body, part of an emotional body and practically nothing than only a certain point of my intellectual mental capacity. In this mind, however, I have the possibility of seeing that maybe I could become something different from what I am, and that what is mostly in the way is mostly that the recording apparatus which I now use for trying to achieve or get for myself self-knowledge is a little bit defective. All of this is a mental conclusion I come to based on experience in my life so far; including the possibility of realizing that in me there is a certain need which I simply call, for lack of a better word, a [redacted] Magnetic Center which wishes to grow, either itself and by means of that, that what is my personality grow into becoming a full grown man.

QUESTION: what is personaltiy?

ANSWER: Your personality is what you are at the present time; what you are: physical body, feelings and a mental process; so it includes all the functions: sense organs, everything that makes up your physical body, the way you are, including the breathing process. The central point of one's life is breath. It is, in the first place, the first possibility of making out of myself as I am physically something besides the physical in the form of the beginning of an Emotional Body. In the second place, it is a different kind of food from ordinary food. That is, it has in it different kind of possibilities since it is in a different crystallization, a different form of manifestation. Also because of breathing, I become alive regarding my manifestation on this Earth. That means I am alive during the period of gestation. I am probably alive even before that in the form of cells from father and mother although they may not have been united. There is a form of life that is not as yet manifested. It still is, you might say, hidden during nine months and then at the moment of birth, it becomes manifest. It is the same life. It is represented then by the contact which I call breath with an existence which is not entirely my own but which becomes my own because of manifestation. So, in a personality there are really two things already. One is that what I call physical which every body else can see and of which I myself can become aware and that what makes me live. It is a form of that life manifested in myself which belongs to a different region of life and only becomes manifested on Earth in the form of human beings and it would become manifest on the planetary level or the solar level in a different kind of form as manifestation still representing the same life force. The way I identify life is by means of my breath because if my breath stops, I do not live. Also by means of time I become identified with the possibility of growth. It is important to

see how I am linked with something outside of myself, with the totality of cosmic ray or perhaps the universe. Breath enables me to grow in the direction of planetary level. Time is represented by impressions which are received at a moment, enables me to grow further than planetary level to the solar level. Now this is the picture I have when I discover that I am alive, that I also find in myself the wish to grow, that I realize that what I have is not complete and I have heard about the possibility of growing in a direction by means of which I could become completed and, in general, I would fulfill my function as a Human being, becoming three fold according to the three bodies we have discussed, in such a way that in that process that what I then would become, would become conscious regarding the level where I am now which is called unconscious for me. Now, by means of Work, that is, trying to become conscious, there is this Magnetic Center which cries for further development and there is a tremendous bulk of myself which is my personality. My mind now conceives the notion of how to become aware; how to become conscious. And it translates this by means of a Magnetic Center representing the wish, into the possibility of objectivity, regardless of the personality which I now represent and manifest. So in my mind I introduce a concept which is not of this Earth, that is not subjective; that does not belong to my personality, but again it links up with two things: One is the impression and the other is that what I call my Magnetic Center. This question now of becoming aware. When I say I wish to become aware, I want to see myself, is at first my mind. It has a clarity of being able to see the possibility of a certain development. And in the beginning, I have to function with my functions because Magnetic Center is not at all able to function. All it can do is to wish but has nothing as yet on which it can base its own manifestation. I have become aware. That what

is my mind. I become aware of my body. That what is my mind connects with my body, I wish to see. That is, I establish a relationship between my mind and my body and now my Magnetic Center helps me to fulfill the combination or the fusion of the three functions as represented in my personality, in order to achieve now by that a certain form of being. Now this being is based on the fusion of the three centers as they are. When my mind wishes to become one with physical center and emotional center it presupposes, linked up with a Magnetic Center, something in my mind which wishes to separate from what is ordinary mental functioning. That I have called the faculty of becoming objective towards myself. So now I have two things which start to function. Physically it remains the same as what my physical representation is. Emotionally it becomes my Magnetic Center, intellectually it becomes a new faculty which I call the sixth sense organ. This means that at the moment [illegible] when I say I wish to become and I am aware, that is, it is not only a wish. It is now the actuality of being aware. At that moment, something is aware of something else. This what becomes aware more and more, that is what can grow on the food as represented by impressions made conscious, as the beginning of something which is independent of the existence of my personality. When I say I am aware, I mean now by I, this separateness which can become aware of the existence of my physical, emotional and mental centers as I know them in my personality. Gradually this process, by working on oneself, by trying to become aware of myself, by trying to become, let's call it, independant of impartial to myself, myself meaning constantly my personality; and by becoming aware of a certain functioning in my mental process, again myself, my ordinary brain functioning, means that during these processes of wishing to do this and constantly converting them in the actuality of Work, that I now increase the substance of that what is my Magnetic Center and the faculty of aware-

ness. This now leads in its own growth to the possibility of a development of myself which I have called sub-conscious. Now we have three XXXXX things: Magnetic Center, faculty of awareness and sub-conscious. I continue to Work, I continue to fulfill the requirements of observation, impartiality and moment, which means objectivity for me, and, because of this, the three points that are now separate from myself, become large enough to represent in themselves their own functioning and then link up, on the one hand, with the possibility of my Kesdjan Body and on the other hand with the possibility of the development of an Intellectual Body which I then will call Soul. Therefore, the process of Work means that there is gradually a separation between something that is XX still myself, my physical self, my emotional, my feeling self and my intellectual and something seperate which starts to grow more and more out of these XX three, becoming because of this united wish amonth the three, one. When this oneness is reached, there is a separation between that what is my X personality and the beginning of my individuality. It is the beginning of my I. It is not full grown at all but it has the possibility of being separate. And now when it starts to function as a separate unit, it then considers that what is my physical body as a servant. The physical body remains mechanical. It is not wakened up. It fulfills its function as it ought to fulfill it. The only thing is, is that it is more harmonious because it is fused. That is, it has become one under the influence of being awake, that is, I being awake, but I is only reality which exists as compared to that what is now ordinary functioning in a X certain form as what I now call my former self, because, in this process of being awake, I leave the ground where I used to live and I have moved over to the possibility of, let's say, populating or inhabiting the I that has been born so that after some time, there is XXXXXXX a definite separation in myself of two of myself which I call now servant; my mechanical, ordinary, functioning body and an I XXXX which then at that time

time has developed into having its own consciousness. That is, this part of me has become sufficiently full grown to function as a certain center, this time belonging to the Kesdjan Body which is not only interested in myself as a mechanical human being, but can direct it in whatever way it is necessary for a servant to be directed. In respect to the servant, this beginning of I has become master or, as Ouspensky calls it, deputy stewart. I do not care what the name is. In any event it is different. And this kind of entity knows more about the necessities of my own life than the servant knows. The servant still follows commands. But the servant does not know the household. The manager or the master, maybe the deputy steward, maybe the steward, all these things are names, some thing in me which has become less and less touchable is now interested in directing the servant in such a way as is necessary for the requirements of the master. So this separation has really many results. It means that I, something in me, starts to live which really did not live before; which had no place or form to live , then only to a small extent as represented by Magnetic Center. My sub-conscious did exist but was not reachable. Now the situation is different. I have an entity which starts to function independently of what was my personality, and still is for all intents andpurposes. That what now starts to function in this way regarding that, has taken over the responsibility for life. This is where it is necessary to understand that air was life, because air has made the possibility of the starting of this functioning independent of my ordinary life. And so, when I say I wish now to continue with life, I become more and more independant of my physical representation and the accent of my life is now placed on the possibility of air development which is Kesdjan Body. The reason why it is not finished is that Kesdjan Body in itself is not fufficiently, let's call it, full grown. If Kesdjan represents planetary situations, there are still

too many planets for one to serve as one or as head. And the planets XXXXXX among themselves will not acknowledge either one, Jupiter or Saturn or Venus or Mercury as their so-called boss. So, the step has to be continued. When I have Kesdjan Body, something else has to grow out which already has been started because of such impressions when then has to fulfill itself before, out of the totality of the manifestations which I represent as personality, something can then start to exist which is XXX one only. That is the solar system and that is the sun. So, the meaning of going on to a planetary level, although we have less planets than, let's call it, the different laws on Earth, we XXXXX only will end our possible evolution for ourselves in being like the sun, in developing Soul, in then having in the three possibilities of ourselves as manifesting on different planes, the possibility of the combination of such three as a triad, again becoming one, which then is my I or God. Now this has nothing to do with the possible relation of this kind of a triad, again further along the scale of more suns, Milky Way and so forth, because that is completely outside of my, almost I would say, my jurisdiction. It is something that we cannot even conceive of. So, coming backto Work and the process of Work. I now try to make of myself something that becomes less and less attached to my personality. I make this by means of a variety of different tasks, constantly having in mind the necessity of being awake. When I am awake, there is a free flow of energy along the lines as we discussed last week, into the so-called conscious XX area. I have to learn how to become free from myself, my habits, my own laws of physical body, my own laws of that what ties me to Earth. Everything that hasto do with my physical body and that what is already in existence of my feeling body, I have to become free at that point of Si-Do of such habits, of such inclinations, of such urges, of such desires. When I become more and more free, to exactly the same extent, the beginning

of my I starts to grow. And the XX whole process is now htat I start to become familiar with the requirements, the movements and the necessities of my physical body and whatever exists of feeling. It means that I have to be, something in me becomes impartial regarding the movements& the requirements of this personality. At the same time, it has to be honest and just regarding the requiremants, so that I never can negate or forget myself. And the first rule, therefore, of that kind of objective morality is to take care of the three centers as they are now, physical, feeling and my mental processes. This is the requirement that the master has regarding the servant. Now, I do not know if itsis clarified for you. It simply means that when I wake up, something in me is different from what I usually call myself. For a long time, that what I call more real, cannot manifest itself at all. It has to use what is at hand and for that reason the physical body has to be used. But in such expressions of my physical body I leafn to separate that what is essentially me and that what is on the periphery. So I separate now manifestation of my physical body, my feeling center, and my mental processes, from that what is really me as represented by the three different points mentioned a little while ago. [You understand I want to know if you follow this because I will say something more but I do not want to...

QUESTION: Some time XXX back you spoke about that faculty of objectivity and sub-conscious XXXX? (???) ....

ANSWER: I only indicate certain qualities in man which do not belong to Earth. It is those things by means of which I will climb out of the XXXXXX bondage.

QUESTION: I don't understand sub-conscious.

ANSWER: Subconscious is some thing that is regressed, that has been XXXXXX retarded, disappeared within myself, although originally it was meant to be real

real consciousness. It has become now sub-conscious. It is submerged. And by feeding it, by means of objective work, I make this subconscious come to the surface and function in myself as consciousness. This time however, that function is enclosed in a body within my body. And this is what I still wanted to say. Whenever this beginning of that what is unconscious, that is more real, starts to grow, it will form its own body out of the material that has been furnished by means of objective work. This Body Kesdjan is of the same kind of form and shape as physical body. It is enclosed by means of the physical body so if schematically I would cut in my physical body, I would then arrive at the skin of Kesdjan: a bag within a bag. Inside this, all my functions are going to be taken over under the management of Kesdjan and no longer under the management of personality. This is the first step. Principally, my feelings will start to function correctly and my consciousness of Kesdjan is sufficient to understand the meaning and aim of my existence. You see? This is really how I start to loosen up the bondage of physical bdy. And now when I loosen this at Si-Do of its own octave, I flow over into the development of Sol-La-Si of Kesdjan Body. And at the same time, a connection is made for impressions made conscious into the drection of Do Re Mi of its own, the third body. So, therefore, the stepping stone which Kesdjan is still has to be finished for the reason that I said a little while ago, since there is no boss, there are still several, into one that becomes one boss, that is my Soul, which is represented by the sun of the solar system. I do not want to make it too complicated but again, the same process will take place. Inside Kesdjan will be like another bag, my Soul. Then, when that exists, the outside can be sloughe off. It can die. What remains is Kesdjan, which because of its lighter density, will rise up to the level of being represented by the planets.

QUESTION: So you suggest, number one, that I continue to observe at the moment impartially and, number two, to try to discriminate between what

what is peripheral and ...

ANSWER: You continue to Work. You become impartial to whatever it is of yourself, in the first place physically, and a little later your feeling center and a little later your mind. I make, by means of having impressions which I receive consciously, I make within myself something which gradually will take over and (???) the reins of manager. I do not have to do anything else. In this process I see that there will be objections and obstacles. When the desire is strong enough in me, I will try to overcome them. When I do not overcome them, I will get stuck. I have to wait until there is more desire, until there is more clarity. I have to try to continue to Work, under adverse conditions. I have to continue to Work in all kinds of conditions as much as I can. There is born in me gradually enough common sense not to try to work XXXXXXXXXXXXXXXXXXXXXXXXXXXXXX when I already know that it cannot have any results. So therefore, I eliminate already many so-called habits, of talking instead of working, of feeling instead of working, of thinking instead of working, of being mechanically occupied instead of working, of increasing the speed of whatever I do instead of working, XXXXX All these things belong to an ordinary life and ordinary personality and ordinary development. But when I Work, I see all such processes from a different standpoint. Then I will be able to judge from this standpoint what is correct in order to make a good servant for this. Not in itself. For that reason, I start to accept everything that is manifested as itsis. By means of that I transport myself to a point as if I am outside but at least I have a point from which I then could become impartial to that what is. And this impartiality will enable me to put whatever the functions are of my personality in the proper perspective and the proper weight. So the fundamental ABC remains fundamental ABC. The seeking of the Kingdon of Heaven is ABC of Work. And after that, things, conditions, understandings, activities, all that will be added to this

totality of myself being interested in Work only, Work, that is, to wake up. All right? I hope it is clear...

QUESTION: (RICHARD WACHTEL) Last week I had a task to wake up three times a day when I eat breakfast, lunch and supper. I said at the beginning: I am awake. (??) ... to try to remain awake if possible (??) .. to try to bring it back again. The task was not very difficult not compared to the one I had had prior to it, the week before. I think it was much closer to what I could do. It enabled me, eben though I did not always remember it, I usually did, considering that I ate in very many different places and under many different circumstances. (??) ... It enables me to wake up, really wake up three times a day which I am very grateful for.

ANSWER: Now, how will we continue?

QUESTION: I don't know. I haven't thought about it.

ANSWER: You have had an experience of being awake. You say you are grateful. That means that you have on that moment, two moments, three moments, seen some thing as a possibility for yourself. (??) .. in order to continue with the wish to work.

QUESTION: Something in me wants to wake up.

ANSWER: That is right. And that has to be recalled. You see, it has to be an expefidence which is really an experience of your life. It may not be sufficiently large but it will give you (??) but it will give you a certain memory of a taste which was at that time, desireable and which opened the possibility for your growth. This one can understand first intellectually. But the question of having an experience means that I am in that respect a different kind of man. This means that whenever I now (??) in ordary life, there will be certain times at which I have to consider what I am when I do these things in ordinary life and from what standpoint do I do them. There are many times when I do certain

things just superficially but it also would be possible that I could do them from a different kind of standpoint, wishing to do them. That is, something in me comparable to the beginning of I says I wish now to do that. In order to see that it is executed rightly, I become present to that doing..

QUESTION: I have recently become aware of that.

ANSWER: Now, you have to take the times in your ordinary day where you will make this division in yourself even if in retrospect you realize that whatever your behavior was, it was mechanical. If you possibly can, go over it again. Do the same thing but this time have a point of gravity in a different place.

QUESTION: (?? Put the accent on I ??)

ANSWER: It is not only I because I am afraid that will lead to other difficulties. It is really an experience that I do not live in that what I do, but I am a bystander. That is, I am aware. I am present to this and the real accent where I wish to live is not to be involved in that what I do but sufficiently interested in that what I am doing. You understand? Try that ten times.

QUESTION: (TERRY OWENS) I have been doing the task you gave about not smoking for quite a number of weeks.

ANSWER: You didn't smoke at all?

QUESTION: No, the task was every other day but I never lasted a whole day.

ANSWER: Oh Terry, really?

QUESTION: Yes.

ANSWER: You never could finish a day? For this coming week, one day you have to say next week that you did not smoke. One day. It is wrong. It must not happen like that, you tie your hands. You know, or ask Johnny to tie them. Next week you must report.

QUESTION: (LOTTE KARMAN) I had a task which was extraordinary. (??)... to wake up and be present and wait a moment before I shake hands..(??)... in the beginning I was scared (??) ... I missed nine times and ten times I experienced a separation in myself. I want to do it better.

ANSWER: Do it for another week.

QUESTION: The same thing?

ANSWER: Yes, the same thing. Although it is not only that moment when you want to wait. If beforehand, before you say cerain things, you make up your mind what you are going to say. Not just: nice to see you or how do you do, you know, or ask a question but to hear it already in yourself before you say it and the moment when you wait, you prepare for saying it in the way you had wanted to say it.

QUESTION: (??)

ANSWER: But I suggest it again because it is necessary to make this moment of waking up a definite effort of some kind. And I am quite sure you can do it. But now, by means of this moment of waiting, you will be able to do it better than you think you can.

QUESTION: (??)

ANSWER: Yes, of course. (??) Never mind if it is not success ful. Do not start getting negative about that. You do not know what you can do. And it will be difficult. You can be apprehensive about that but never must say I cannot do it because then there is no sense in trying it. And you really do not mean it because [redacted] othersise you surely would not make the attempt. So the fact that you make the attempt means that there is a little doubt about not being able to do it. You will try. All right.

QUESTION: (SYDELLE KESILER) (???) ...task to stamp my feet three times and try to wake up. (???) ... for three weeks and I found a definite upswing in

or improvement each week. The next week I was not able to sustain it for very long. The second week I would remember the task quite some time before I was able to do it. And thereafter through the day the awareness of ~~XXX~~ moments were ~~XXX~~ many. And the third week, it continued like that, this week. And also I felt a difference in myself. It was not that I felt present; I felt a control, a center that I have not had before.

ANSWER: Good, solidity. Something unchangeable, something on which you can rely, on which you can build. And it is a very important thing ~~XXXXXX~~ gradually to get there. Don't overestimate the strength in the beginning. Simply make a statement to yourself that it starts to exist. You cannot use it. It has not as yet a platform but it is the beginning of a crystallization and it is for that reason that task work and such things exist. It is a very happy moment when one realizes that there is some thing a little bit more reliable. And it is from that standpoint again from which one starts to talk. You see, you have to change gradually, with wherever you live, in whatever periphery, whatever for of habit you have and whatever voice you have. You have to learn to start to live in a different place. And the place where you can start from is solidity, realizing for yourself that you exist there. And when you realize that, your works will be ~~X~~ different. Now I would like you to work with Bill on that. This kind of an exchange, you see, that at certain times, you will say something as if from essence. It is a strange kind of expression. I do not want to use it too much because it can so easily be misused. But if I speak from a reality which I usually do not employ, I use words that have a very definite meaning with a certain force which has a meaning and which comes from a ~~XXX~~ part of myself which is much more truthful. So, I wish you, at certain ~~XX~~ times during the day, twice, to say certain things that you say to Bill in a certain way, for which you prepare and where you will engage yourself in the attempt of being awake to what you say and say it in that way. You understand what I mean?

QUESTION: Not completely. Should what I say have something to do with ordinary life?

ANSWER: It does not matter.

QUESTION: It does not matter what I say but how I say it.

ANSWER: Where you are while you say it. As if that could be noticed by him. You know, with children we do the same thing; a little different with a different kind of a relationship, but nevertheless, a difference of placing. For instance, a boy is naughty and he does not want to do this or that. Finally it gets to be too much and you say: William Saunders, I told you! This of course, immediately introduces into the child something entirely different because he knows it comes from the back of the throat. It does not come ordinary! Well, if I can, in what I want to say, whatever it is as subject, something of my own, I can expect that what I say to penetrate. And it is that kind of reality that I wish to provoke in the other person. It is a means of communication by means of words but by using Work, to help another person to be reminded; not to insist on making but to see that that effect can take place so that the world, on that basis if I start to live on that basis, can and not all the time in the periphery in the form of reaction. But I will live in a world of activity of my own and I create and entirely dfferent kind of level. And that kind of level must be recognized by someone even if they are not open, even if they are not awake. So much the more so that they can realize that they are slightly awake, already in twilight. But it ought to wake up the dead out of their sleep. You understand the purpose? You make some days like that. They become almost like golden days, and they will stand out in your memory as having made an attempt at that time, been living in a different way and more and more one becomes aware of the possibility of that form of life in that form of manifestation which is not of this Earth. It is not. It does not belong to this world. But one can introduce it fortunately because we have some kind of cognizance of the possibilities of such a

thing. All right. Let me know next week.

QUESTION: (HELEN FORD) I had a task some weeks ago (...) facial expressions. Couldn't remember the task when I got home. Tried to catch myself with an expression I knew and then catch it in the mirror. (??) Did this actively fof two weeks. (??) Caught myself with tension in my mouth (??) wasn't impartial in that it changed by relaxation. I would find my mouth tense and say wake up and relax my mouth. It was very good, very intense. Did it about a hundred times a day.

ANSWER: That was enough. You ought not have continued. It will lose the value. You will start using substitutes. And when one starts to introduce certain other things which are not work any more, it is better to wait and then after three or four weeks, do it again. (??) I do not know in how far you have been able to be awake because you see, the judgement that I have when I see myself in the mirror immediately will prevent me from really being impartial.

QUESTION: I didn't use the mirror.

ANSWER: You just changed it? You have to check again. There are many faces that you do not know anything about.

QUESTION: [illegible] (???)

ANSWER: Not enough. The exercise was, the task was, that whenever you have a certain expression on your face, that you try to change it into a different kind of expression and then go to the mirror to see if that corresponds to the image you have of yourself. It does not involve any impartiality. It does involve, however, the use of one's body for certain purposes. And that is of course, very important when I want to have a servant who will an order in the way the master would (??. You see?

QUESTION: May I repeat it? When I feel that I have (a certain expression), then I change it. Then I go to the mirror.

ANSWER: You change it into something that you believe will be that change. Then you look in the mirror [illegible] and you see if that corresponds to what

you imagined. You see? There has to be first an emotional effect. My facial expression has to have some form of interest. Then with that energy, I now change it into a different kind of expression. When I have that on my face, I check to see. For instance, I am angry. Now I'm let's say, ~~in~~ uninterested or bored. It requires a change in my face and of course I really do not know how I look when I am bored. But when I have a mirror, that what I call bored may correspond or not. Or, in front of the mirror I will now try to look bored. Next time I will know what it is, the tensions in my face which represent boredness on my face. I can check. This way I learn how to manipulate, as it were, myself in different conditions so ifit is necessary when I understand conditions of a certain kind which require an attitued ~~XXX~~ on my part either to correspond or, in any event, to be in a certain relation towards it then I have the ~~XXXXX~~ ability to do this. You see? And this is all for the time being. After that, when I have acquired such ability, then I introduce the question of being aware. All right?

QUESTION: (ROBERT VASPI) The last time I spoke to you, the time before, we had talked about considering and exposing myself more and not (??) lazy. And in the past weeks, I have achieved ...(??) ... people, job, situations, and I have used this to Work, and I have Worked.

~~XXXXX~~: When you say not considering, did you lose your interest or did the interest not affect you?

QUESTION: No, because it was always the question: am I concertned (??).. as something that I ought to consider. The question was there, and I ~~XXX~~ always could answer it. I am not concerned. And I have been working and I have used various tasks that I have been given or other people have received which I know I (??). And it has been good. (??)... exposed myself in the sense that I have not stopped or just sort of sat down (??). But the thing that has happened (??) ... using my body and using it more

then I have ever in the past. It is good for me because I have (??). The only thing that I have (??) tKKKA tired and XXXIX that it leaves me so tired that I have not had time for other things. Like I would like to read (??) .. have not been reading. (??) .. want to read (..??) .. get drowsy.

ANSWER: Is it because of this added physical work?

QUESTION: I don't really know. The work is not that much added but I have been more active.

ANSWER: Then only do it half the day and the other half not so active, if possible. At the same time, when you are less active, try to be more awake. It is all the time a question of trying to be awake. If I (???), that is, if I really do not know, I force myself to be awake and I tire myself out. You see, as soon as I introduce something that I would like to reach as a result, and I try to describe it, I really miss the boat. I have to make the effort only to be awake. This in itself does not require such an effort. It is an effort but the form of energy that I can supply is simply the conversion of energy which already exists as a thought. You see, it is not at that point that new energy is introduced or old energy used up. So, if I am less active and at the same time, try to wake up, I do not lose energy. I convert it into a different form. So try to divide your day because I think it is very important for you to continue to read and you have to find the time. Sometimes maybe it is easier in the morning before going to work although probably you go to work early. But the summer time is not so bad and you can go to bed earlier. (?..) .. instead of waiting until evening when you will fall asleep because you [illegible] that well by experience that that might happen. You do not have to keep on repeating it. But I could vary it very much since no one is interfering with the way you want to divide your day!

QUESTION: (??) I get up early as it is, to get up earlier and get out of bed and sit down (??) .. right away but I used to go back.

[illegible]: How can you, Robert?

[illegible]: It is disgusting.

[illegible]: It is not right, as I said to Terry, at least one day. You must not allow it. It is almost as if one would really lose self-respect. And I really believe it is as serious as that.

[illegible]: I agree with you (???).

[illegible]: Well, try to imagine some thing else. Try to imagine as if some one is needing you and calls for your help.

[illegible]: I tried the wet towel.XXXIt worked.

[illegible]: Yes, of course, it works but you do not do it often enough. Naturally it works because it is really un leasant and you hate it. (??).

[illegible]: I think what you said before is more important, as if someone needs me because with the wet towel I ...

[illegible]: No, but as soon asyour feeling becomes involved, you will do it. Really, many times, you know well enough I am tired or I do not want to do things or maybe I am lazy and some kind of a thought strikes you which has anX emotional quality or which gives me a certain excitement or exhilaration simply the thought already can give me an exhilaration of bloodX going fastr through my body. (??) .. or going to see so and so or even being , let's say, in a night club and there is a nice girl. Almost (??) as if I have a new set of energy, you see. When a father or mother hears a child cry, there is no question about sleeping any more. Someone is suffering. (??). ..If you know that,let's say your father is there and I have to be awake, I will be awake. Now of course it is difficult to have these kind of things as if they happen in reality, but it is quite possible for the mind when the mind is s imulated by a real desire. You see, that has to enter. I have to be regarding Work in a state that I honestly want it as something that, you might say, belongs to me or that is even my birthright. And when I once have this attitudeX towards Work, that my whole attitued towards

ordinary life becomes colored from the standpoint of trying to wake up to myself in my life, then I have in myself a motivation which is entirely different. Of course it is helped by the fact that more and more when I live I experience a certain hollowness, a certain nonsense. You see, if I cannot fill myself any more with ordinary satisfactions, I gradually lose my taste for this and that. I do not want to fill myself any more with that kind of emptiness. I have to fill in something and the fact of a different kind of life with a different kind of adventure or possibility for me is very good material XXXX to fill the rest of my life with. But at least it will give me a certain taste at a certain time which then helps me at the moment when I need it to remember that there is something else in life. And the closer I can come to the moment when I wake up to the fact that I am alive ... many times I have said, when one wakes up and you start to realize that you are breathing, then that moment you say: Thank God. And you don't have to wake up out of a dream or a night mare. One wakes up out of something and there is a difference of level. And that difference of level indicates that I have been given again a certain possibility, dependant now on the question of how do I take my responsibility. And that of course, refers to another question of what is my character. But all of that enters into a certain moment of recognition: here is my life, again, you might say, entrusted to me. And without even thanking God, I can say (??) in some way. And then you are awake.

QUESTION: (JOAN HOLLAND) I would like to report on two experiences that I think were awareness. I became aware last Wednesday evening (?) ... that the task you gave me (??) was not (??) .. even though I thought I passed with flying colors. (??) I was completely subjective about the task. (??) .. self control. I was upset Thursday because you (misunderstood)? (??) .. and on Friday I decided to pull myself together and start to work. I felt that for me to do something, would have to be something

that would be completely alien to my normal behaviour. (??) ..t work a man came into the showroom. He presented me with his card. He was from an ad agency. I work for a firm that makes very expensive clothes and my normal way would be to be automatically charming (??) .. and quickly (??) I said, What makes you think we need your services? (??) and the shock that was registered on his face made me stand even further away to watch him. And I went on to tell him that our clothes are so fabulous that stores (??) without paying for it. (??) He almost ran out of the showroom. I was aware in that I was doing something different. I only heard my voice actually for that first line; What makes you think we need your service? (???) .. kept the thing up until it ran (??).

AHH: Good, Joan. You are honest. Of course I am quite certain that after the initial attempt, you were asleep again. It started a certain momentum (??) which can be maintained (??). It establishes that kind of a level by the use of certain words or certain sentences at a certain time, in a certain tone of voice. On that one can bank. But you know, when a situation is difficult, when I already know that I will be involved emotionally or I will have to use my head in order to , let's call it, remain clever, or in order to make sure that I understand a situation when someone is telling a story and things of that kind, I know beforehand that in such condition it will be almost impossible to be awake. At most what I can hope for is that I start out and that during that time, something can help remind me. Now the reminder cannot be done on the plane where I already am completely immersed. But it can be done by something else of me which is not engaged in that, in either the emotional of the intellectual sphere. It can be done on a physical plane. And the movement of certain parts of my body can then remind me to wake up. So, the problem is this. You say what you want to say. You have a feeling whatever you want to feel but your behavior, that is, your posture, the way you are physically has to be changed. This you can keep. You can in the midst of something, let's say, roar in anger

say, rem in awkward. You can become aware at certain times that you want to be that way physically which does not belong to the ordinary rule of thumb which always has been used mechanically but for yourself something in you can remind you that your physical body helps you to bring back the possibility of being aware. Try that. Do not rely on the first sentence. you will be gone, I know. It is very often that way because when I try in difficult situations to try to be aware because I say to myself that I ought to be able to do it. And of course, this is where I make a mistake because I do not know anything about the difficult situations, how difficult it is to be awake, until I start doing it, then I must realize that I cannot do it. And I have to have what you call a donkey's bridge, something that enables me at the time, by (??) subject to my ordinary behavior form, but which independently can start to function intelligently. And my body can do that. For instance, I can sit and talk and I can move my hands but it will be unusual for me in the midst of it to get up. At the same time (??) thought process which is not necessarily engaged, particularly in front, is not necessarily engaged with every thing that I say, still remembers certain things that have to do with the possibility of Work So that at that timeall of a sudden, exactly like having a thought which is introduced by association in my brain while I am interested in something, I can have the most idiotic thought. In the same way, I can have the most idiotic behavior form of my physical body. And by means of that then, this awkward situation, I would almost say, screwy relationship between that what goes on emotionally or intellectually by means of my body, starts to become noticed and, as a result, I will have a chance to be awake. You have to try it time and time again. It is a good thing that you are honest because if you had said: Yes, I was awake and so forth, I never would take any stock in it. But when you say I lost myself already in the first sentence, that I recognize as something that actually happened. So t

try it th t way. A few I hope will stay longer. Don't chase them out.

QUESTION: (NANCY CLAIRELLE) May I ask for a task?

ANSWER: A task, yes. In your daily life, regarding the baby. You sit often and look at the baby, don't you?

QUESTION: Yes.

ANSWER: You see in the baby what you would like him to be and to become? Have you ever thought of that? See what he would be after ten years, twenty years? Not what he would look like but what you would like him to be as an aspiring young man. It is something you have to think about very quietly because there are not many indications that you can say it will be like that. But something in yourself will have to correspond to the possibility of being that age and then again seeing yourself, how you were, only you have to change the gender a little bit.

QUESTION: I'm sure you don't mean ...

ANSWER: What you would like him to be. How would you like a person to be? Exactly like how would you yourself like to be in, let's say, ten years from now. Each person has at least once, and sometimes many more times, considered the possibility of an ideal person as grown up, as one would like to grow up. One sees oneself as a man or a woman of thirty or forty with certain characteristics. In the same way, I see many friends in a certain way that I would like them to grow up if they only could, what I would hope for them. And I would be able to describe how I would like them to be ten years from now in whatever conditions they may live, with the tendencies that are within them. Now this requires that I have a certain picture of what is necessary for a level of eight or ten years and what is a level for twenty years. And to try to describe this in the terminology that I understand, based on my own experience and being ~~XXXX~~ quiet with myself and really wishing that for someone else. And then you as mother to correspond to that. Then you trace it back to how do I get there. You

see the process? I have a baby. I make him grow up to ten or twenty years. I consider it. I now place myself next to it as mother; effecting that, wishing that, understanding that, corresponding to that. Now I go down this way, the road how I, from what I am now, could become that. It is a thought process, partly feeling, which can occupy me many times during the day. All the time when I see the child I will be reminded of the possibility of that kind of growth. And also the necessity of myself adapting myself in such a way that belongs to that what I consider an ideal It is true of course in any kind of an education. It is true on any kind of a relationship. It is also true in a relationship between, let's call it, equals. But regarding a child it is very interesting because you will probably will have a change to see it. And you will do so much about it because you will be there. Now all of this looks as if it has nothing to do with Work. But it has. It has very much to do with Work and it also will prevent you from needlessly thinking or feeling about things that have no interest. So the task is much more that way. You waste time, thought, about this and that, sometimes on wishes, sometimes as I say a little bit of feeling sorry for this and that. And it is useless. It is not right. It is an extraneous spending of energy in a direction where it will not help. This kind of thought becomes purposeful. And it teaches one to consider energy in a different way, as if one is responsible. And with this building up of a responsibility towards my own energy, I will build up a responsibility towards my life. So that then when I consider myself as a possibility of wasting time, I will think twice before I do it. You understand what I mean? It is a very encompassing task. To some extent, I would say it is a beautiful task because it can give meaning to one's life and in such an entirely different way that one really does not realize that is possible for me. To make such a thing out of my life by means of, thank God, a little child which I have. You try. Try to think about it.

Well, what else is there to talk about really? You know, we can keep on talking repeating practically the same thing. Sometimes if a few different words and sometimes with real intention of trying to understand each other. And that has to have for this kind of Work, and this I mean now in the sense of a responsibility, not a group out of curiosity or a group who wants to know either intellectually or emotionally about Work, but we are talking about the possibility of changing our lives. And changing our lives fundamentally so that it is not just a flash in the pan but that it will last and that it can become for us something on which we can rely. That is what I mentioned a little while ago, this solidity that has to crystallize out so that with that I start to live and then in living I help build it and on that there is a certain kind of relying that I know it will not change. If I once and for all can establish in my life a certain direction and an aim towards which I will want to work and which is clear to me and with which I will live each day in different manifestations and in different relationships with different people, that I will never forget that kind of I of myself. Then my life will take on quite a different meaning. And Working together will take on a different level and on the basis of that all of us can profit if we really want to profit in the sense of becoming more alive. So, all I can say is I hope for that, that more and more we start to realize the importance of trying to Work in such a manner that we become part of each other. So, good night. Next week I hope we see each other. Have a good week.